

# METHODIST PROTESTANT

## RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

## ALABAMA.

Selma, October 15, 1833.

Bro. Mann writes on business, and then states: "I have just returned from two Camp-meetings. One was held in Butler, the other in Lowndes County, Alabama. At one, 36 were added to the Methodist Protestant Church, and at the other, 52. I am certain that I have never beheld better prospects amongst us as a people.—It is quite easy for some to over-rate Camp-meetings; but camp-meetings have their incalculable worth in many thousand souls which have been changed from nature to grace. The religious movements in this country, indicate the near approach of a general revival. Sectarian prejudice is evidently yielding to a heavenly influence.

Our (Alabama) Conference will begin to-morrow—after it shall close, you may expect to hear further from me." Yours, &c.

J. W. MANN.

For the Methodist Protestant.

Halifax, Nova Scotia, Oct. 10, 1833.

Dear Brother,—I can only say at present, God is with us, my spiritual strength is being daily renewed. My dear people overwhelm me with their love. We have of late had some valuable accessions. Our cause is rapidly gaining ground. All our meetings are well attended. Love dwells among us, I know of no jarring string. All we seem to want is another to help me. We are much obliged for what you have said upon it. Do plead for us! Our enemies are confounded—our friends more than ever love us. We have been brought through the fire without being burned! Praise God! "All things" (have and still do) "work together for (our) good." Not one weapon formed against us has prospered! Our building is going on well, O! that we had another preacher. Should you send us one immediately, great will be the result.

Yours, &amp;c. WILLIAM JACKSON.

For the Methodist Protestant.

## PROTRACTED MEETING.

We expect to hold a four days' meeting at Union Chapel, Caroline Circuit, to commence on the 16th of November next, and we affectionately invite both ministers and brethren of the adjoining circuits to come up to our help.

NICHOLAS DORSEY, of Lloyd.

From the Standard.

## A FOREIGN MISSION SUSTAINED.

Rev'd. and Dear Brother,—It may not be uninteresting to your readers to know that the Presbytery of Miami held its regular semi-annual meeting, in Piqua, on the 17th inst.

An item of business of greatest general interest relates to the reception by Presbytery of a

young man as their missionary to a foreign land. A short history of this case may not be unacceptable. An Agent of the Western Foreign Missionary Society, located at Pittsburgh attended a meeting of Presbytery held last spring, and addressed Presbytery on behalf of said Society; after which Presbytery resolved to become auxiliary to said Society, and that in reliance upon a kind Providence, they would support a missionary in a foreign field, under the direction of the Board at Pittsburgh.

The Board having it in view to send a mission to Central Africa, and, having selected Mr. John Cloud, a licentiate of the Presbytery of Ohio, as one of this mission, directed him to repair to this Presbytery, in order that there might be an opportunity of forming an acquaintance with him, and should it be agreeable to the members, they might select him as their missionary whom they would sustain in a foreign field.

Mr. Cloud was selected by this Presbytery as their missionary, and a meeting was held on the second day of the sessions, in reference to his being set apart to the important and arduous work of a missionary to a heathen land. At half past 10 o'clock, the congregation convened, when the exercises of the day were introduced with singing, and prayer, by the pastor of the congregation; after which an interesting address on the subject of missions was delivered by Mr. Cloud. Then, after singing an appropriate hymn, a very solemn charge was delivered to the missionary by Mr. Crane, who was followed by the Rev. Mr. Stevenson, with an appropriate address to the congregation.

All the exercises appeared solemn and impressive; and we cannot but hope that an impulse was given to the cause of missions, which will be felt for many days to come. The Presbytery also resolved to spend the evening of the first day of its sessions, at each stated meeting, as a season of special prayer to the God of Missions for success to attend missionary efforts, and especially for a blessing upon this mission. Your affectionate Brother in the Gospel,

JAMES COE,

Stated Clerk of Miami Presbytery.

From the Christian Advocate and Journal.

## TO THE AGED MEMBERS OF THE CHURCH.

Messrs. Editors,—A few weeks since, some remarks were published in your paper, addressed to "The Aged Members." I wonder if they have had their desired effect. O! that I could answer in the affirmative, and say that all the aged members of the Church are beginning to wake up to the importance of assisting the younger ones in the great cause of SUNDAY SCHOOL INSTRUCTION! The writer of the remarks referred to observes that "the almost entire management of our Sunday schools is left with young people." This is too true. Alas! very few of our aged brethren, comparatively, are engaged in this great and good cause. They seem to think it of small importance. "The

young people," they say, "can attend to it—we can do something of more consequence." And their children too are scholars in our classes; but they never come to see us. The children are left entirely to our management. We must act as teacher, and father, and master toward them; and if we do not succeed in making "good children of them," we are not "good teachers." It is not our intention to find fault. Heaven knows our heart, and knows what our motive is, this moment, while we address our dear aged brethren in the Church. But it is our desire to remind them of this subject, to convince them that much good might be effected by them if they would assist the young men engaged in our Sunday schools.

"Dear aged brethren:" permit us to address you. You will not treat with contempt the feeble essays of one, though young and inexperienced, who really desires to see the cause of God advancing. It is advancing; it is daily gaining ground; your "hearts have been almost ready to burst with joy" at beholding the glorious triumphs of the cross of Christ. But would you not rejoice to see it advancing still faster? O come then and lend us your aid in our Sunday schools. Depend upon it, we need your assistance—"we need instruction, we need example," we need encouragement. Thank Heaven, our Sunday schools are prospering in some measure; but we want them to prosper more. We wish to gather into the fold of Christ all the precious youth who are now exposed to the snares of the infidel; and with your help, we shall succeed. Our Sunday school children are the hope of the Church. They must stand upon the walls of Zion, and carry the standard of the cross, when you shall have fallen in the battle. And surely it is all-important that they should be faithfully and carefully instructed, and should not be left entirely to the management of inexperienced youth. Come and help us then, for our sake, for your own sake, for your children's sake, for the sake of the Church of Christ, of the religion you profess, the God whom you love, the souls which you might be the means of saving; come, come, we entreat you, and let us train up and discipline a powerful and mighty army, which shall stand forth, in the name of the great Jehovah, against the foes of our Emmanuel, until they shall be compelled to cease the contest, lay down "the weapons of their rebellion," and take refuge "beneath the ample foldings of the banner of peace."

Perhaps we may say more on this subject hereafter. It would afford us great pleasure to find something more, soon, from the pen of "A Young Member."

P. D.

New-York, October 1, 1833.

The truest mortifications, and the surest test of a real disposition to be mortified, are those which we receive from others and from God.—Self-mortification, or crosses of our own choosing, are often only a more refined species of pride and self-will.



## ECCLESIASTICAL.

For the Methodist Protestant.

## THE SUPPORT OF OUR ITINERANT PREACHERS.

This is a subject deeply interesting to our feelings, and very dear to our hearts. We have learned with pain and abiding mortification, that in some circuits where there are means more than sufficient to furnish the absolute necessities of life amongst our members, that in some of these circuits on which our preachers labour by day and by night—where they attend to their appointments through the extremes of drought and rain, of ice and snow, that the preacher cannot obtain the scanty allowance made him in the Discipline.

In a few instances our preachers are illy clad, because they have not the means of procuring decent clothing, while their wives and their little ones are destitute of the common comforts of life! Brethren of the membership, sisters of our fellowship, shall the cries of these men of God reach the ears of the Great Head of the Church? Have they not already gone up before Him? Can you expect the work of God to progress under such a state of things. Impossible.

Your prayers must be accompanied with your alms, like those of Cornelius, if you expect them to be heard. If we merely pray, Lord revive thy work, while we withhold the comforts of domestic life from the preachers; we ask, how can we expect a revival, or how can we expect to sustain a revival of Religion?

On the contrary, may not such expect the curse of barrenness and leanness? Do we indeed wish a glorious revival, either in our Circuits or Stations, then let us see that our ministers want for nothing that is decent or comfortable, while they fill their appointments faithfully and labour constantly. Have not some preachers, in some churches, been compelled to go in debt, or else appear before their congregations in garments which were a disgrace to the church? Have not some of them been obliged to contract debts for the necessary comforts of life for their wives and their children? If this be so in any place, we hesitate not to say, it is a disgrace to any people professing Godliness.

A free people should be a liberal people—they are expected to be liberal. We are a free nation, nor have we forgotten the veterans of the Revolution. Look at the provision made for those who toiled in liberty's holy cause.—Look at the munificent gift to Lafayette, and shall our nation be liberal towards her political and warlike sons—and shall we, who call ourselves one of the freest churches in this liberal, free and happy country, shall we withhold from any faithful herald of Christ, the comforts of life? God forbid. We do hope that each eye that sees this article, and each ear that hears it will enquire, have I contributed my full proportion towards sustaining him who labours for my good and the cause of God.

Liberality is the characteristic of the American people. We knew one member of the Methodist Episcopal Church, who has gone to his reward, and who had become wealthy in the City of Baltimore—and whose liberalty was proverbial. He was almost constantly resorted to for contributions. A gentleman called on him on one occasion, and after having received what he solicited for another, observed, "Mr. Kelso, you must give away a great deal," he promptly replied "not half as much as I ought to give." This was the noble reply from the liberal man.

If any have united themselves to the Methodist Protestant Church, that they may hoard up their money, by ceasing to contribute to the gospel; we say to such, you have mistaken both the objects of the genuine friends of Representative Methodism and their principles.—We would rather a man should be expelled for his want of moral honesty in withholding from the necessitous, what is justly due from him to these, than for the omission of being present at a class or prayer meeting—highly as we esteem these latter. A miser cannot be a child of God. The love of God cannot dwell in his soul. Let us examine ourselves. Am I liberal? Do I do all in my power to support the Gospel? If not, I am not a Christian.

There is not a more positive precept in the Bible than "*Lay not up for yourselves treasures upon earth.*" Can we wilfully violate this and be guiltless? Impossible. "God is not mocked. Whatsoever a man sows, that shall he also reap." Are we sowing to avarice? We shall reap the harvest of the miser—which is to be starved in this world, and damned in that to come.

A Miser ought not to be tolerated in the Church of God. He must be an Achan in our Camp. See you one who has means and contributes not to the Gospel, then you see one who has neither the love of Christ nor the love of souls, and can such a one be saved?

Do men grow more liberal as they grow older? If the reverse of this be the fact, how carefully and narrowly should we watch over our hearts, that they betray us not into "covetousness—which is idolatry."

No covetous man or woman shall ever enter the Kingdom of Heaven. What a shame is it that the expenses of the Church have generally to be met by a liberal few. A LAYMAN.

For the Methodist Protestant.

North Carolina, Oct. 25, 1833.

Dear Brother,—In the 41st No. of the Protestant, I called on "Peter" to correct a certain mistake into which he had fallen, in regard to the birth place of certain resolutions on which he had bestowed some brief remarks in No. 37, of the Methodist Protestant.

Since my communication appeared, I have received a letter from a friend (who was a member of the Quarterly Conference from whence said resolutions originated,) informing me that the statement in one or two particulars, was not exactly correct—and as I wish nothing but plain facts to stand over my signature, you will oblige me by publishing the following, which is offered to correct my former statement in which I said, "The passage of the resolutions was stopped on Saturday," &c. Say the resolutions noticed by Peter, did pass on Saturday of the quarterly meeting, and instead of "leaving the burden of opposition on the shoulders of a young man," &c. it should be—they were opposed by several valuable members of the Quarterly Conference.

Also state, that the resolutions which did not pass on Saturday, and did pass on Monday, were those three last which relate to brothers B—H— and C—, resuming their official labors, and that it was the passage of these that caused the young man to leave the house, &c.

The authority on which this correction is offered, I am willing to endorse. Which, although, it does not alter very materially my former communication, as to the substance, is nevertheless more literally true. The information on which

I made my former communication, was received from brethren of undoubted integrity, who received their information from second hand, in a more summary way—I suppose not deeming it important to state all the minutiae of the case, or not being in full possession of it.

If any injury, however, has befallen any of the parties concerned, it was wholly unintentional, I am very certain—and this, I trust, will make full reparation.

And now, with hearty approbation of our unparalleled Constitution and Book of Discipline, and undissembled love to you and all the brethren of our fellowship, and all others who keep on charity as the bond of perfectness—I subscribe myself, in the bonds of a peaceful gospel,

WILLIS HARRIS,  
President of N. C. Conference.

For the Methodist Protestant.

## ENCOURAGEMENT "TO THE TWO OR THREE" TO BEGIN AT ONCE.

Mr. Editor,—Are there in some places only two or three of our preachers or members. We say to such, unite your hearts, your purses, your prayers, and your prompt efforts to form a society or church."

This Editorial paragraph reminds me, Mr. Editor, of what I have long since desired to communicate for your paper—a few remarks to our ministers and members, in relation to our welfare and prosperity as a church.

It is folly to think of any church succeeding as well without, as with the active co-operation of the laity with the ministry. True it is, the ministry have the promise of divine protection and assistance in an unlimited degree; but still the Bible and experience teach us that their ministrations will be attended with much greater success, if they are sustained by the prayers and persevering exertions of the laity.

Then, in order that so desirable a state of things might be effected, it would be well for our ministers to impress sensibly upon the minds of the membership the great responsibility which rests on them, to do all that in them lies, to bear onward the triumphs of the Redeemer's kingdom.

Frequently it is the case, that we lose many valuable members by their removing into sections of country where there are no Protestant Methodists; and where circumstances render it somewhat improbable that there will be any in a reasonable length of time; this being the case, they often seek religious privileges in some other church. Be it far from me, Mr. Editor, to presume that ours is the only church where religious enjoyment is to be found; but, admitting that a choice has been made, would it not be well for every Superintendent, on giving a testimonial to a member, to urge upon his consideration the propriety of maintaining his principles; and, although alone, to continue in duty until Providence should bless him with fellow members.

Again: In case a family should be thus circumstanced, like the captive Jews by the rivers of Babylon, they ought still to remember the land (their former place of residence) in which they were blessed with communion in a church which guards so strictly their dearest interests, remember the perils through which they came; and the endearing ties that bind them to those who cheerfully suffered with them in liberty's holy cause; and in so doing, to use their influence with others around them, praying at the same time the Lord of the harvest, to add such to their number as He would delight to own in



eternity. Incalculable good may be done in this way. By pursuing a course of this kind, is to be attributed, in an eminent degree, the distinguished success of the Methodist E. Church.—An instance in point in our church may suffice for my present purpose:

Before I commenced preaching, in 1829, having organized a society in my own neighborhood, under the "Conventional Articles," a worthy class-leader (J. H.) and his wife seceded from the M. E. Church in C—C— county, Va. and I formed a society there, they being the first members. These societies were embraced in a large circuit, *formed after their organization*, Bro. J. G. was the first circuit preacher. In 1830, they removed to L—, and were received into a church fellowship by myself. In 1831, they became residents of C—M— county, where a church was organized by bro. C. and myself, with themselves and one other, which afterwards had several additions.

Providence having opened the way for them to engage more advantageously in business, they removed in 1832 to E—W— county, where with themselves and a valuable member of the M. E. Church, I organized a M. P. Church, which has since increased under very favorable circumstances; and now the two latter places are embraced in a circuit, which is superintended by a highly esteemed young preacher, of the Virginia Annual Conference. Reader! Methodist Protestant brother! *go thou and do likewise!*

ONESIMUS.

Norfolk, Va. 1833.

For the Methodist Protestant.

MEDITATION.

The progress of time is ever onward. Wave succeeds to wave, and bears us by its irresistible influence along to the destined home of all the living.

All that pertains to earth is frail and short lived—*soon to die!* Wealth and riches glitter for a moment, and having charmed their possessor into undue attachment, they, in a moment, take wings and *fly forever away!* The honor and applause of the great, the mighty, and the wise, so much esteemed, and so eagerly sought after by multitudes of the human race, may please for awhile; but, like the *empty cloud*, they soon disappear, and *cease to gratify*. Genius may emit its most attracting rays, and afford a momentary glare; but yet, as is the case with all things else that fascinate vain, unthinking man, the march of time will dim its light, until finally it is extinguished by the hand of death.

Even man himself, the object of Heaven's highest regard, possesses a being in this world, which is compared to "a *vapour* that appeareth for a little time, and then *vanishes away.*"

The pleasures of earth may charm; imagination may lend her aid to impart reality to those seeming joys which arrest and regale the senses; while man the slave of each, unmindful of the fact that Omnipotence has set bounds to his existence which he cannot overreach, being an emblem of the empty bubble on the wave, sparkles for a moment, and then sinks into eternity! Peradventure, at an hour least expected, the dark hour of midnight, a voice from the Eternal arrests him in his career with "Give an account of thy stewardship; for thou mayest be no longer steward!" But ever progressive time follows in the train of all human events: like a mighty flood, in its resistless course, it will continue to roll the generations of mankind into the regions of the dead, until the purposes of Jehovah are

accomplished, and the archangels trump, echoing its thunders from pole to pole, shall proclaim, "There shall be Time no longer!"

How important then to note the *present hour*, and record the events of *each moment* as it flies, in order that we may contemplate with blest anticipation a world of glory beyond the tomb!—How natural it is for us to turn our reflections back on to time already gone, and bring into review the lives, characters and deeds of those who have preceded us, that we may fix a proper data by which to regulate our future course in life.

The pen of inspiration has recorded for our benefit, the pious lives and heaven directed deeds of the Patriarchs, Prophets, Apostles, and other holy men; but, *where are they? gone to the land of rest!* whilst their acts of piety and holiness, shine as a galaxy of heavenly light, to guide us in safety to the throne of God.

Methodist Protestants! were we to ask the question—where are already some of our fathers, after the spirit? The answer would be given—they, too, are *no more!* Brethren, an answer such as this must be given in respect to those who have their inheritance on high; and, in the process of time, a similar one will be given respecting those whose trembling footsteps are fast tending to the repository of the dead. Reflect! just as we had risen into existence, and were exchanging with our brethren in Christ our mutual congratulations, because of the success which had crowned our labours in establishing a scriptural church; our joys were, in a measure, marred by the appearance of *death* in our borders.—Alas! he came, we would say too soon; and called from our society some of our ministers and members, whose perseverance and diligence achieved for us the privileges we now enjoy.—Sons of Immanuel! votaries of Religious Liberty! slumber undisturbed amidst the silence of the grave, whilst the beams of Divine glory gild your tombs, consecrated to memory by numberless consoling reflections. By the mercy of our God you have triumphantly passed into that blissful realm, from whence you can retrospect your labours; and enchanted by the music of the heavenly host, wait with composure until those of your companions in tribulation, who are yet left to guard our rising hopes, shall also bid adieu to the passing events of time, and join in the praises of "Him who hath loved us, and given himself for us." How, then, can we who survive better revere their memories, than by practicing after the precepts, and walking in conformity to the Constitution and Discipline, given us as the fruit of their prayers, their Christian efforts, and their arduous toil! *Heaven direct us, and then assist us on in the path of duty!*

VERNON.

Norfolk, Va. 1833.

For the Methodist Protestant.

Mr. Editor,—I have been, and still am, a constant reader of the Methodist Protestant, and hereby acknowledge myself highly pleased with all that has appeared, waving a few articles on our ecclesiastical polity, which I think might have been written in more affection; and hence have felt grieved when some brethren found so much, in my opinion, unnecessary fault with our excellent Constitution and Discipline; and others have been insisting on more executive power being placed in the hands of the minister.

I therefore, in view of the last point, feel it my duty to raise my feeble pen and voice against any additional power being given to the minis-

try; under the full conviction that they have all the power they ought to possess, and all that is necessary for securing the ends of good government. I have understood that some have not carried out the powers placed in their hands because they were not clothed with more power. Should this rumour be correct, I think it would be dangerous to the best interests of the whole Church, that these should have more, believing that if they will not carry into practical effect what they have, that if clothed with more, they would probably exercise more than was necessary, because they had the power.

I ask you, Mr. Editor and the Church, if the ministry have not already one half of the whole legislative power of the Church? Have they not nearly all the executive power also? Who will reply in the negative?

Was it even contemplated by the founders of our church, that the ministry should have all the executive, and half of the legislative power also?

For myself, I express the opinion candidly, that if there be a reversion of power at all, it should revert to the laity.—They are the most numerous class, and they are the principal subjects for law to operate on.

Have not all the leading reformers of the Methodist Episcopal Church contended for more than ten years, and have they not produced both sacred and profane history in proof of the fact, "that corruptions have uniformly progressed always in proportion to the increase of power in the ministry?"

With all this information before us, shall we ever (whilst we have our senses) think of yielding all executive power in our infant church to the ministry?

I do hope, sir, that every attempted encroachment, whether advocated by a minister or a layman, will be promptly resisted: first, for the good of the whole church; and second, because the ministry themselves are better without it.

Where is the minister of our church having fair claims to sound intelligence and deep piety who has not as much influence in the church as is safe and proper for both himself and the church?

It is clear to my mind, sir, that one unfaithful minister without much learning, or a great share of personal influence, and without being clothed with all executive power, may do much mischief in the church; and it is well known, that every faithful minister whose services are acknowledged as important (and there are many) has a large influence over the laity; and this is proper, so far as he continues faithful, humble, pious and useful.

Let a minister in our or any other church, become unfaithful, and behold what painful results follow, to the feelings of his parishioners, his circuit, or his station.

I do hope, sir, that the ensuing General Conference will do no more than is absolutely necessary for the purposes of good government; and that no encroachments will be tolerated on the rights of the membership.

If our ministers want more influence, only let them live to preach Jesus Christ and him crucified, knowing nothing else in the whole world; and I will underwrite that they will never want influence in the church—and *influence is power.*

A POOR MAN.

South Carolina, 1833.

He that does not mourn for the evil he has done, gives earnest of the evil he means to do.



For the Methodist Protestant.

A FEW PASSAGES FROM AN OLD MAN'S COUNSEL  
TO HIS SON.

If you would be diligent to purpose, my son, let your industry be methodical. Do not believe those who tell you, that method is an enemy to genius, and impulse alone should govern him who seeks after excellence. The genius they talk of, is a great imagination, an attribute that favors eminence in poetry rather than philosophy. Now, as your talents are better adapted to the culture of the latter than former, be not imposed on by such declamation. Indeed, you will not err widely, if at all, in believing that imaginative genius itself may be enhanced by method. Persons distinguished by this power, are usually characterized by great mobility of temperament, caprice of feeling and a random vivacity of thought, that create in them a sort of horror to method. These qualities are too commonly supposed to be essential to genius, which is accordingly believed to flourish most, where they are put under least restraint. Method, therefore, from its being so surely calculated to subdue and correct those qualities, cannot fail at the same time to depress and enfeeble the genius to which they pertain. The fallacy of all this, you perceive, lies in the assumption, that the eccentricities of great talent are essential to its existence,—a point by no means proved either by general observation or a reference to the principles of mental philosophy. Look into Milton, and you will see upon every page of his immortal work evidences of a rigidly disciplined judgment, and of a knowledge, vast, comprehensive and methodical, not certainly picked up by chance, but the product of patient, well-regulated industry. And where is the mind that so astonishes by its amplitude, so dazzles by its splendor!

However this may be, method alone can conduct you to eminence in science and philosophy.

In the first place, it is an economist of time. The careless man has no conception how large a portion of his life is wasted. If you would obtain a vivid idea of it, keep the journal of a single day spent by yourself immethodically.—The moments expended in trivial employments; in reveries; in vague plans; in combatting a reluctance to mental exertion; in change of place and studies to escape ennui and a fitful restlessness; in gossiping and news-hunting, and in attending to every phantom that a vagrant fancy may create—will make up the largest part of the day. Let me explain to you how method would save you from these evils.

1. With a plan of every day's employments before you, no time will be lost in inquiring and deliberating, what is to be done to-day? how shall I fill up my hours? The course to be pursued, you have already marked out; all you have now to do, is to walk therein. Knowing precisely what is to be accomplished, imaginary difficulties will not dishearten you, nor will time be wasted in the endeavor to bring yourself to encounter them. Every thing seems to you easy; for yesterday you pursued the same course without hindrance, and your abilities are not less now than they were then.

2. A plan in itself is a motive to diligent conduct; for neglecting to follow its prescriptions fills you with a sort of uneasiness and shame, as if you had omitted some duty and behaved weakly; while a faithful execution of them induces a delightful feeling of self-approbation, arising from the thought that you have triumphed over your natural indolence, been consistent

with yourself, and have reaped many excellent benefits.

3. Method economizes time by saving you from vacillation in your pursuits. The man of impulse, on arising from his slumbers, is captivated by a particular idea. "It is beautiful," he exclaims, "and no less novel than beautiful: I will, this moment, embody it in language that the world may know me!" He sits down forthwith, determined to bring forth his wondrous conception; but before he has selected the best mode of delivery, it strikes him that he has not yet looked into the new book, his friend loaned him last evening. Immediately the book is opened, and for a few moments he is absorbed in its contents; when suddenly he remembers a resolution he made the other day, to commence a regular course on natural philosophy. Hereupon the book is dropped, a noble enthusiasm fills his bosom, and he eagerly turns to Cavallo, as to an interpreter of nature. On the threshold he stumbles on a mathematical problem, that somewhat cools his ardour; and now he bethinks himself, that his knowledge of mathematics is deficient: soon Cavallo is exchanged for Euclid, whom another whim as quickly dismisses. Thus is his day spent in beginnings, and to the end of his life, he is but a beginner in every thing.

4. There is another way in which an individual, without he be capricious, may lose time for lack of method. The day brings with it several duties: he must answer correspondents, must write an argument and allot a few hours to study. Fascinated with study, time glides away unheeded by him, till, awakening as from a trance, he finds he has too few moments left for the performance of his remaining duties. His mind now becomes hurried; anxiety enfeebles his powers; he knows not how or where to begin. No time nor spirit has he to collect thoughts for his argument; correspondents are neglected, and after all, he finds at the end of the day, that mental agitation and hurry have obliterated or confused the ideas he had gained from his ill-prolonged study. A day has passed, no real improvement has been made, and two duties, that might have been performed if method had been practiced, must encumber the morrow.

5. Let it once be known that you are methodical in your manner of living, and you will seldom be intruded on by that numerous class of idlers, whose only occupation is to glean up and retail the news. They seek an empty mind and itching ear, and naturally avoid the man of method, who would buy nobler truths than are hawked about by these pedlers of petty knowledge. Few visitors are welcome to the real student: he looks upon people of this class as a sort of thieves, stealing away moments of far more worth than their words. The adoption and practice of a rigorous method will be apt to relieve you of their company, without affording them any grounds for offence.

6. The same course of conduct will save your time from being swallowed up in trivial employments. This is an evil to which I would have you always awake. There is more hope of an utter idler than a busy trifler; for while the former confesses his indolence and needs, it may be, but an adequate stimulus to incite him to exertion, it would be almost impossible to convince the latter that his industry needs improvement, and that all his toils are for trifles! Now a reasonable man, in forming a plan for his conduct, will be far from filling it up with insignificant or unprofitable purposes. Shame, as well as regard for his true interest, would forbid.—

But without method, even a reasonable man will be likely to squander much of his time on ignoble things. Most of these, as they meet him in the course of a day, hold out many allurements to attract his attention; and indolence quickly suggests that no great harm can arise from passing a few moments in dalliance with them.—They are recreation, and the mind needs diversion after toil. Open your eyes to the evil of this, and learn not to mistake the temptations of indolence for the dictates of reason. The mind, it is true, should be relaxed, but by the direction of judgment, not bidding of fancy.—A brief period spent in trifling may be productive of no great harm in itself; but trifles continually arise, and each calls for indulgence, so that at last the aggregate moments devoted to them count hours, and even the man of reason stands convicted as a trifler.

Method, you perceive then, increases industry and makes it available, while it economizes time.

It will conduce, in the second place, to order and excellence in your intellectual operations. Method in time, is method in thought. Few students are able to devote all their hours to one study alone. The body withers, becomes emaciated and perishes if confined to a single excitement, however rich and delightful: so the mind is liable to injury from improperly protracted devotion to the investigation of one subject. It may lose its general vigour, and ultimately its ability in particular relation with the favorite subject—its conceptions and judgments about it becoming confused and imperfect.—Variety, within certain limits, is essential to its full health—by no means however, to the exclusion of one subject as a *principal* object of thought. Now the student, who, without order in his studies, turns his attention first to one subject, then to another, according to the whim of the moment, will be likely to gain no clear and comprehensive views of any thing. If, on the other hand, he practice method in devoting particular periods to certain pursuits, his conception and memory in relation to these individually will be greatly aided; he will advance more rapidly in general knowledge, and be less apt to mix up and jumble in his mind facts and principles pertaining to different subjects. His knowledge will partake of the clearness and excellence of his plan. With out method, when he turned from one subject to another, he would find it somewhat troublesome to take his attention along with him; his truant memory would be constantly running back to the themes that had just engaged him, and their ideas would be strangely confused with those of the subject in which he is now occupied. With method, the principle of association would become so disciplined, that in taking up a particular study in its proper order, its various bearings, relations and circumstances would naturally and at once fill the mind. In turning, for example, to philosophy after reading history, the ideas of the former would so occupy the thought, as to leave no room for those of the latter. Hence the student would obtain clear and distinct notions; and instead of seeing in his mind a chaos of imperfect ideas, he would behold a beautiful, harmonious and symmetrical world of thought, fit both for use and ornament. He would also obtain so great command over the movements of his mind, that it should scarce fail him in any effort, and might with increased force and advantage be concentrated upon any subject, likely to come under his investigation. Whence



come the firm and elastic step, the graceful and vigorous gait; we admire so much in the skilful dancer. From the measured motions, regular steps, and studied attitudes, he has so long and so carefully practiced. Art has neither cramped his limbs, withered his muscles, nor shackled his movements. Method to the student is what art is to the dancer; but the parallel need not be continued.

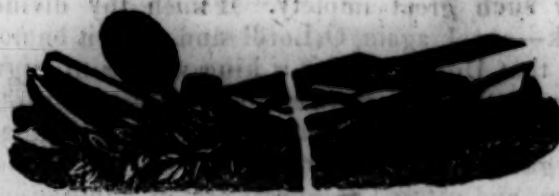
Having heard of the advantages of regulated conduct, you will hardly give ear to those who pretend, that method in one's manner of living is a sort of self tyranny. Such imagine erroneously that no pleasures bloom in the well-ordered walks of the methodical student. There is certainly delight in the grateful testimony of a good conscience, that your moments have been well cultivated, and in the vivid consciousness of increasing intellectual wealth and power. Beside this, a keen relish is acquired for the ordinary pleasures of existence. Pleasure hides herself from her constant votaries, but sheds her richest blessings upon those who court not her favors. He who is always preying on his good things, will soon consume his stock of happiness; the man that indulges in them reasonably, lays up delights for many years. The methodical student, leaving his studies with that serene self-complacence so well calculated to heighten all agreeable emotions, goes forth into the field to refresh himself with the pleasant things of nature. Every sense is keenly alive to the delights that surround him; method in living has but sharpened his appetite; and while his eye surveys the magnificence of creation and his ear drinks in all pleasing sounds, his soul kindles with a fervid joy inconceivable to the disorderly idler. The irregular man of pleasure is like the child, that deadens his appetite and impairs the tone of his stomach, by overloading it all times with sweet-meats. Method prevents the student from anticipating the hour of repast, and thus preserves his appetite forever keen.

Need I say, my young friend, that method without corresponding conduct, is a mere dead letter? Clio was captivated with the idea of living by method. He struck out a plan of vast scope, embracing principles the most noble, rules the most exact. His purposes were embodied in beautiful language, and his fancy kindled in anticipating the effects of the new system. The next day is to witness his first essay as a man of method. The morning comes, but a single night has cooled his ardor; and, at the call of a lively friend, Clio is glad to escape from his dull study, and to lose in the busy crowd the remembrance of all method.

G. B.

Cincinnati, October 11, 1833.

The Scriptures are 'wonderful,' with respect to the matter which they contain, the manner in which they are written, and the effects which they produce. They contain the sublimest spiritual truth, veiled under external ceremonies and sacraments; figurative descriptions, typical histories, parables, similitudes, &c. When properly opened and enforced, they terrify and humble, they convert and transform, they console and strengthen. Who but must delight to study and observe these testimonies of the will and the wisdom, the love and the power, of God most high! While we have these holy writings, let us not waste our time, misemploy our thoughts, and prostitute our admiration, by doing no human follies, and wonder at human trifles.



## BALTIMORE:

FRIDAY, NOVEMBER 8, 1833.

We have a large mass of Missionary intelligence on hand. It would seem that Missionary operations are engrossing the general interest of the Religious communities. We hope to be enabled to lay some of the articles on this subject before our readers in detail.

The Temperance cause is rapidly advancing throughout the United States and England.

The subject of a New Colony in Africa is well received, and spoken of in terms of high commendation. This Colony is to be founded under the auspices of the Maryland State Colonization Society, which will send out a number of emigrants from Baltimore in a few days. Dr. Hall will take charge of the emigrants. The State of Maryland has done nobly on this subject. We shall resume this subject again.

The cause of Sabbath Schools is also rapidly progressing throughout the civilized world. The Church in all its diversified branches has much to hope from Temperance, Missionary, and Sabbath school efforts.

The Methodist Episcopal brethren seem awake and fully alive to the interest of the foregoing objects. In a recent Missionary meeting in this City, (Baltimore,) the sum of twelve hundred and seven dollars were received, we are informed. They seem disposed to act as though money were a mere secondary consideration, when measures of importance to their Church operations are under consideration. We mention those liberal acts, first, because they are good in themselves, and secondly, that our brethren of the M. P. Church may know what others are doing, and that they may be incited to imitate their brethren in all laudable efforts. We shall present, occasionally, in view of this latter object, the liberal deeds and doings of other denominations. Some time ago we received a letter wondering why we published so much in reference to the prosperity of some other churches, and why we did not publish more on our own! When the fact was, we published all we had on hand, and then filled our columns with the good tidings from other churches.

We think we did right—and we shall with pleasure report, at least, occasionally what is doing in other churches to promote the glory of God, and the salvation of souls.

We observe that some of our correspondents are looking forward to more united, extended, and efficient missionary operations, and that they are calculating on much being done in view of these, by the General Conference. "Onesimus" remarks, that the object of some individuals, in his opinion, "was to express their preference of a congregational system of church and ministerial operations, to that of our itinerant general superintendency." Bro. Thomas, in our last number, has the following, "and we hope that the necessary energy will be furnished to each branch of the machinery, and also, an operative power to move on the whole."

While the constitution provides that no higher order than that of Elder, shall be recognized, we are pleased to find that the General Conference are expected to legislate on missionary subjects.

If we have missionaries there should be proper agents appointed to assign them their work—to provide for their expenses, and to report their labours and success.

It is probable that we shall have more on missions and general missionaries in our future numbers.

## GENERAL NOTICE.

The price of this paper from the first of January next until the first of June ensuing, will be \$1. It will be sent to such only as shall have paid in advance—of which all are hereby advised.

Such as wish the present volume from January, 1833, to January 1834, or from the first of June, 1833, to June 1834, are required to pay \$2 in advance, or the paper will not be sent. Postage must be paid.

JOHN J. HARRIS, Publisher.

For the Methodist Protestant,  
VIRGINIA.

Petersburg Circuit, October 27, 1833.

Mr. Editor,—I rejoice greatly to hear through the medium of your excellent paper, the stately steppings of Emmanuel in the different parts of our infant Zion, (infant, did I say? surely a little one has become a great people,) in awakening sinners, comforting mourners, and building up of those who have made God their trust; and as it is cheering to the friends of Zion to hear that her borders are expanding,—her cords becoming strong, and her stakes have already become firmly fixed—I feel it a duty to let them know what God is doing for her in this circuit. "Is not the Lord in Zion? Is not her King in her? God shall help her, and that right early."

Since my last, we have had the God of battles with us, before whom, mountains tremble, (i. e. of opposition,) the overflowing billows pass by, whilst the deep uttereth his voice, and lifteth up his hand on high.

According to appointment, our Camp-meeting commenced the 19th instant.—The first night the voice of God was heard in the Camp, "like the chariots of Aminadab:" sinners trembled, and a cry was soon heard in the congregation, "what must I do to be saved?" while the loving Saviour passed by, and said, "thy sins, which are many, are all forgiven thee, go in peace."

The next day the congregation was still large, (and continued to increase,) and God came and anointed afresh, those who stood upon Zion's walls, and published from her battlements, the words of life.—Truly, this was a day of great grace; the spirit of God was infused profusely into the hearts of his people; whilst barbed arrows flew like lightning through the congregation, and found way to the hearts of many. The Spirit moved upon the people, and they lived.—Through the progress of this meeting, many, yea, very many, were the subjects of God's pardoning grace; and finding their captive souls set at liberty, they could say with the poet,—

"My God is reconcil'd, his pard'ning voice I hear,

He owns me for his child, I can no longer fear."

We had no ministerial aid but what is within the boundaries of this circuit: we stood in Macedonia, and cried, "come over and help us;" but our cry was not heard; no, not one good Samaritan was found to place so much as the sole of his foot on our encampment. Surely an angel could weep to behold our distress. Finding our call was not regarded, we heard a sound from the sacred word, "call upon me in the day of trouble, and I'll deliver:" and bless the Lord, we found it even so. We had our venerable father and brother, E. Dromgoole, with us, who preached in demonstration and with power; and



while he cried, "I have a message from God to thee," the slain of the Lord were many. May heaven's richest blessings rest upon him for his kindness. Truly he is a man of God.

Brother S. B. Sikes, a minister of the Methodist Episcopal Church, came up like a man of God, and laboured arduously, and his labours were blessed. "Behold, how good and how pleasant it is for brethren to dwell together in unity! it is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that ran down to the skirts of his garments." The Lord continued with us to the close, and reserved the best wine until the last. Some joined us, as the fruits of this meeting. There were 42 commodious tents; and among many others, who are not professors of religion, that had tents, are Messrs. Gowin, Pater-son, and Capt. Moody, who entertained hospi- tably, hundreds during the encampment.— God bless them for their kindness. Our cause is onward; and the brethren on this circuit continue to love, not in word only, but in deed and in truth; their deportment has been such, as to be an honour to themselves, and a praise to Protestant Methodism. "In Judah, God is found, his name is great in Israel." May God hasten the time when the little stone shall become a mountain, and fill the world, then shall the Lord's house flow together, and all flesh see the salvation of our God. Amen.

Hear this, all ye people; give ear, all ye in- habitants of the world; "radicalism is found in our borders!" W. G. WALKER.

P. S. Our next quarterly meeting will be held at Philadelphia chapel, Brunswick county, Va. the last Saturday and Sunday in January, 1834. This house was built through the inde- fatigable labours of brother W. Jones and others, and the Lord has his name there. W. G. W.

N. B. We shall expect to see the President there, (i. e. at the quarterly meeting.)

#### MISCELLANY.

*From the Journal du Havre.*

#### ROMANISM.

Even those who are best acquainted with the weakness of the human mind, can form no idea of the fanaticism of the Portuguese, and the ad- vantages taken of it by the priests to favour the cause of Don Miguel. The audacity of the monks exceeds the credulity of the people, whom they deceive by their frauds. Captain Grosos, who has just arrived here from Lisbon, has re- lated to us an instance which cannot be called otherwise than impious. A priest was preach- ing at Elvas. After having in the florid language of the east, exalted the virtues of Don Miguel, he concluded his discourse by raising a wooden figure of Christ, which was purposely placed near him, and exclaimed, 'Answer, O Lord! is not Don Miguel your beloved archangel St. Mi- chael, sent by you upon the earth to save this kingdom, and trample heresy under his feet?'— This wooden Christ, it will easily be imagined, being in the hands of the monk, did not remain insensible to the appeal, and, though unable to speak, gave an affirmative answer by a dignified nod of the head. The preacher, availing him- self of the happy condescension, continued, 'I thank thee, O Lord! for having aided my en- deavors to persuade this unbelieving people to listen to the voice of truth, and that thou hast deigned to reveal it through me as thine organ. This, however, O Lord! is insufficient to con-

quer such great impiety. Finish thy divine work—speak again, O Lord! and say if it be not true that Don Miguel is a king worthy to reign over Portugal!' Here followed another assent- ing nod. The audience, on this second mira- cle, gave themselves up to the utmost enthu- siasm, and uttered a general cry of admiration. The monk, wishing to take a farther advantage of the feeling he had excited, again addressed the image, and said—'Is it not true, O Lord! that we ought to unite all our efforts to insure peaceable possession of the throne to a king so holy, by expelling the unworthy Don Pedro, and exterminating the enemies of the state, and of our holy religion?' The Christ had become wea- ried by the repeated questions of his minister, and made no sign. 'Answer, O Lord! answer, I pray thee!' Finding the image immovable, the priest became enraged, and rushed from the pul- pit in a state approaching to madness. The string which had served to perform this mum- mery had unexpectedly broken, and no mover of the antics of Punch could have been more dis- concerted at finding his puppets immovable than was the monk at this disappointment.

#### EXCOMMUNICATION OF IRISH CATHOLICS, FOR PERMITTING THEIR CHILDREN TO READ THE BIBLE.

The following extract from the *Cork Consti- tution* of February 5, 1831, affords another mel- ancholy instance of the spirit of Popery in Ire- land.

"On Sunday, January 30, several Roman Catholic families of the Parish of Raghan, were excommunicated in Mallow chapel, about twelve miles from Cork in Ireland. The ceremony was performed by the Rev. Michael Scannell, and in the usual manner, with bell, book, and candle, before a large congregation. The accused persons are remarkable for their good, industri- ous, and peaceable conduct in every respect, but they were guilty of persisting in sending their children to schools denounced by their priests, in which the Rhemish Testament with- out note is read, and thus whilst the profane and profligate were overlooked, these persons were held forth to public odium and execration. The most awful imprecations, curses, and threats, had been repeatedly poured forth, both in public and in private, against them and others—the rites of the church had been frequently withheld, and that even from the sick and dying; but on Sunday last excommunication took place. On the preceding Sunday, a number of names were read out, and those threatened with ex- communication who should not come in during the following week, and make an abject sub- mission. After mass, therefore, on Sunday last the Priest, being robed for the purpose, came forth before the people, explaining the nature of excommunication, said that he had been em- powered by the bishop to inflict it, and, how- ever painful the duty, he would do so, on those unfortunate and incorrigible persons, who still persisted in so 'heretical' a practice, (namely, that of giving their children a good education.) The priest then spoke to the following effect:— 'Ye have often heard of bell, book and candle- light—the bell was originally introduced into the Christian Church, for the purpose of assem- bling the people to divine worship, but now (here he took up the bell and rang it) I use it, for the purpose of separating those people from the flock of Christ, according to the power commit-

ted to me. This candle which represents the lamp of faith that is kindled in the breast of Christians, I now (he here put out the candle) extinguish against those unhappy people, to show that their faith is thus extinguished, that they are cut off, and are fallen from the light of faith. This book, (taking up the Missal,) which represents the book of God, spoken of by St. John in the Revelations, and which is the word of God himself, I now shut against those unfor- tunate persons, to show that their names are thus blotted out from the book of life, and no longer belong to his church. They now do not belong to us, they are cut off from our Sacraments, instituted by Christ, and, I tell you, have nothing more to say or do to them.'"

*From the Christian Watchman.*

#### PREACHING TO PREACHERS.—No. 1.

It is the favorite, though quaint remark of a very aged minister of respectable standing, that "no class of men need preaching to, more than ministers."—There is much truth in the asser- tion, and I proceed to show why.

No employment, perhaps, is so absorbing as that of the minister. If determined, with Paul, to know nothing, save "Jesus Christ, and him crucified," no man is more apt than he to see things in a distorted condition; from the fact that he confines himself almost exclusively to one topic or subject, and observes and compares men and things but little. This is the almost unavoidable condition of modern ministers; es- pecially of those whose education is gratuitous. Even with those whose efforts contribute much to their support, the mind may be contracted in the same manner.

For this state of things there is, perhaps, no effectual remedy so long as the fashion requires that a minister should commence his profession- al career as early as at present. Never was there a more fatal mistake than in supposing that the amount of good which an individual can do in a given occupation, is in proportion to the number of years which he devotes to it. It has often seemed to me that our Saviour's example might afford us valuable hints on this point.

But not only the example of the Saviour, but both precept and example every where teach us that, "honourable" or useful life does not con- sist solely in "a multitude of years." Our Sa- viour, is not the only individual whose useful- ness has not been diminished by delaying the commencement of a great work to the age of 30. And it is fully believed that so long as custom or fashion, or the public sentiment shall require young men to hurry into the sacred desk before they are scarcely out of their "teens," just so long will ministers, of necessity, in too many instances, possess those narrow views on ordi- nary subjects, which greatly diminish their use- fulness; because they lessen public confidence in them and their measures.

I knew an individual of ordinary reputation for scholarship, and by no means distinguished for usefulness in the ministry. He was dismis- sed from the pastoral care of the church where he first settled, but the circumstances which led to the separation, had taught him important les- sons. He was subsequently employed in a par- ish where it was with the utmost difficulty that any person could please. But his labours here were uncommonly successful. Why so?—Simp- ly because he had learned to assimilate himself to those around him; to conform to their man- ners and customs as much as conscientiously he could;—to understand and take an interest in



their employments. In a word, he had learned, like Paul, to "become all things to all men."

An example may be useful. In a very icy time, being in company with several other persons, one day he passed several labourers with their teams.—"How admirably," he observed, "all those cattle are shod? They can work."—This remark was spread through the community, and every where gained him friends. Our dyspeptic ministers who never knew any thing out of their study or pulpit, would not have known whether the teams in question were shod at all. Closely wrapped up in their own moral and intellectual world, it is even doubtful whether they would have seen them.

In another instance, I knew an individual of much influence, who on account of their general ignorance of ordinary concerns, had a mortal hatred of ministers. One of them had recently come into the neighborhood, and I inquired how he liked the new minister. "I like him very well," said he "for he can mow. He took up a scythe in my meadow the other day, and mowed nearly as well as I could."—Under these circumstances, his *mania ministeria* greatly abated.

Manual Labour Schools, in the view of many, promise much. Still the evil can never be wholly removed, so long as students must *labour and study* to "get through" at an early age, and become settled. They may prevent some dyspepsia; and so far they are useful. Ministers, however, still want "preaching to," on this and several other points, some of which I propose to consider in a future communication.

A LAYMAN.

#### CHARITY IN HOLLAND.

We have often reflected on the extraordinary fact, that in Holland mendicity meets the eye far less frequently than in any other country, notwithstanding her population is larger in proportion to the extent of her territory, and that nature has been so sparing in her gifts to her. Without any natural capabilities for manufactories, for there is not a fall of water or a mineral in all her territory, having to resist, at immense labour and expense, the incessant danger which threatens her from the sea; involved as she has been in the deepest political calamities, still her inhabitants present an appearance of comfort and happiness which we in vain seek among people apparently more highly favoured with the gifts of providence. We shall not attempt to solve the problem. If we account for the absence of all external signs of poverty, by the charitable disposition of the wealthier class, or the liberal relief afforded by the government, yet it is astonishing that either the one or the other have it in their power to bestow the gifts with so generous a hand, under the propitious circumstances they have to encounter.

The charities of the Dutch are truly on a magnificent scale. In a work recently published in England by Mr. Sadler, it is stated that the number of poor in Holland amount to 196,053, in a population of 2,148,339, on whom was expended 5,955,030, florins, about 30 florins each equal to about 24 bushels of wheat; whilst the poor of England, in the same year, amounted to 971,913, on whom was expended 6,679,657l. or not more than 10 bushels of wheat each. While commenting on this charitable disposition of the Hollanders, Mr. Sadler relates the following interesting anecdote:—"When the Duke of Lothedral, hearing about the fate

of Holland, then threatened by Louis and basely deserted by Charles the Second, said that oranges would be scarce when the French should have plundered Amsterdam, Charles, who knew Holland well, as a resident there, interrupted his mirth, and, for once serious, replied, I am of opinion that God will protect Amsterdam from being destroyed, if it were only for the great charity they have for their poor."—*N. Y. Cour. & Enq.*

#### THE THEATRE.

An English paper states that Mr. C. Kemble and Miss Kemble realized upwards of £11,000 (nearly \$50,000) the first season of their theatrical exertions in the United States. They have now commenced a second season, and are not expected in England until next year.

Here are two individuals who will carry out of the country, at the end of two years, nearly half as much as will be sent abroad, in the same period, to support all the missionaries who are preaching the gospel throughout the heathen world; and yet there are some who object to foreign missions that they drain the country of its silver! The crumbs from the table of luxury, vice, and idle amusement, are sufficient to feed all the missionaries and agents necessary to carry the gospel to every man on the face of the earth. The cost of one vice, in one nation in Christendom, is more than enough to fill the world with Bibles and schoolmasters.—*N. Y. Observer*

#### WESTERN THEOLOGICAL SEMINARY.

Situated near Pittsburgh.

The Pastors and Churches in the West are informed that the next session of "The Western Theological Seminary of the Presbyterian Church" will be opened on the Second Monday in November, under the instruction of Professors Fisk, Halsey, and Nevin. The Students can be accommodated with boarding in the building, at from \$1 to 1,12½ per week.

Manual labour, for health and economy may be prosecuted at this Institution, to any desirable extent. Students intending to enter the first class are requested to provide themselves with Stuart's Hebrew Grammar, a Hebrew Lexicon and Bible, and Jahn's Archæologo. Knapp's Greek Testament is the edition preferred in the Institution. Those who may find it inconvenient to procure the above mentioned books may be supplied at the Seminary. The course of study and plan are similar to those of the Eastern Theological Seminary at Princeton, New Jersey.—*Christian Herald.*

From the New York Commercial Advertiser.

#### MEAT ON SATURDAYS.

I beg you to correct an error in your columns, copied from *The Journal of Commerce*. You represent me as stating, what our Roman Catholic friends will call "a serious and impious falsehood." You make me say that His Holiness, the Pope, has graciously condescended to permit his "subjects," in the United States, "to eat beef, mutton and pork, &c." on *Fridays*!—Now, I said, that Bishop England brought out the dispensation, allowing the faithful Catholics to eat meats on *Saturdays*! The indulgence and liberty, extends, by no means, to *Fridays*. The subjects of His Holiness dare not, "on pain of purgatory and perdition," to taste, or even touch meats, or even any thing having in it the juice

of meats, on *Fridays*! By inserting this correction, you will exonerate me and yourself from serious blame.

Yours, truly, &c.

W. C. BROWNLEE.

#### THE SEAMEN'S CAUSE.

Norfolk, Va. Oct. 14, 1833.

Dear Sir,—By making inquiry relative to seamen in this port, I heard that the average number here is 200. Sometimes there are 600: sometimes less than 200.—They have had no preaching until last year, when a Methodist clergyman preached to them for a few months, and faithfully too, sometimes upon the steamboats, and sometimes upon the wharves. This is a large commercial port, having connection with almost every part of the world. Ought not something to be done here with regard to preaching to seamen? Is not this a good station for some devoted young man to labor for his Master? Now vice and immorality mark their footsteps, and Satan leads them captive at his will. To create a reforming influence in this city, something ought and must be done.

F. S.

#### OBITUARY.

For the Methodist Protestant.

Departed this life on the 29th ultimo, Mrs. CATHARINE POTTER, consort of Mr. John Potter, in the 58th year of her age. The subject of this memoir, embraced the Religion of the Lord Jesus Christ, in the 12th year of her age, and continued not only a professor of its principles, but also, both a possessor of its enjoyments, and a practiser of its precepts. She proved a mother indeed to many a houseless child of want—a comforter of the sons and daughters of sorrow and affliction.

She was a member of the Methodist Episcopal Church for nearly forty years, and up to the period when a number were ejected for advocating the right of the members to be represented in the General Conference, when she made her election, choosing rather to suffer persecution, if need be, with the little band of the persecuted, than to remain with their enemies—and very early after the Reformers organized, united herself with them. She continued in the Methodist Protestant Church, founded by the latter, until her death.

Her affliction was lingering and painful, but the voice of discontent was never heard from her lips. She was an example of resignation to the will of her Heavenly Father. Nor was she indifferent to the eternal welfare of either the saint or sinner; the former she encouraged to look for a kingdom and a crown, the latter she urged most pressingly to flee the wrath to come, lest death should overtake them in their sins.

The pious who visited her in her illness, were indeed cheered by the good hopes which she expressed of soon exchanging a state of affliction and sorrow, for an inheritance amongst the saints in light. She delighted to dwell on the glorious things which are reported in the Bible of the City of God.

When about to die, she turned to her friends who were in attendance, and asked of them this question, "Will you meet me in heaven?" and said, "I am going home." When articulation had ceased, she raised one of her dying hands in holy hope and confidence, and pointing upward to her future home, she immediately after



breathed her mortal life away without a struggle, and without a groan.

She desired that Bro. Eli Henkle should address the company which might assemble at her funeral, from "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man what God hath prepared for those who love him." The Hymn selected by herself was,

"Hosanna to Jesus on High,  
Another has entered his rest,  
Another escaped to the sky  
And lodged in Immanuel's breast," &c.

#### QUARTERLY MEETING IN ALEXANDRIA, D. C.

The Third Quarterly Meeting of the Alexandria Station will be held on the third Saturday and Sunday of the present month. It is expected that this meeting will be protracted. We indulge the hope, that the President of the Conference, Bro. Isaac Webster, of Pipe Creek Circuit, and the brethren from the stations in the District, will be in attendance, and we hereby tender a cordial invitation to all our ministerial brethren who may feel disposed to come up to our help. Come brethren! do come! Peace and prosperity be multiplied unto you.

Yours, sincerely, L. R. REESE.

#### BUSINESS DEPARTMENT.

##### Remittances on account of Third Volume.

By W H Collins for John Shaw, S Cooper, D Inskipp. A Woodrow, Jesse Wheat, T Church for 1832 and 1833. James Blair for 1834; J Pennell, G Mack, J J Forbes, W F Wicker, Mrs G Graham for 1834; D Powers for 1834; J H Overstreet for 1834; Hepinstall & Fidler; James Priddy for 1834; James Waddle; by William Jackson for William Taylor, Joseph King, John Nash, John Crow, Felix King, Peter Curdy and Joseph Fuller; A Leonard. By Daniel Gibbons for James Mercer and R H Coldwell; W Harding, Jr. Cyrus Harding. By J P Webb for Joseph Robbins. By Arthur Smith for A G Goodwin; Thos Bond, N Chew, Jr. By P M Pearson for Walter Evans; T S W Boyd. By L D Johnson for C Cears & E Crocker; William Slaughter, Dr B C Seare, Julia Race.

##### Receipts for Books—gratefully recorded.

Saul Henkle	\$35 00
S. Remington, by Moses Scott	50 00
do ES Woodward	3 35
do John Clarke	1 10
do D Gibbons	7 00
do W Colledge	22 25
do R Richardson	30 00
do George Brown & Turnbull	27 88
do John Lucas	14 25
W Colledge	16 50
George Brown	22 59
B W Johnson	6 69
W B Evans	137 00
W Copper	14 00
R Blount	10 00
Olcott White	59 00
Eden Foster	108 00
S Stroger	1 25
J P Webb	9 67
William Jackson	48 00
D Gibbons	16 00
P M Pearson	2 50
Solomon Mason	18 00

##### Letters Received.

L F Cosby, Corey & Fairbank, S Wood & Sons, S J Harris, John G Wilson, S Chapman, D Brown, W Jackson, W Kesley, Thomas H Stockton, W C Lipscomb, E Harrison, O Steele, J W Mann, Edward Mullikin, D Gibbons, Eden Foster, E DeWitt, D C Newcomer, Arthur Smith, J P Webb; P M Pearson, L D Johnson, J Goodwin, Solomon Mason, R Bibb, Sr. A. Shinn, 2.

##### Books forwarded to the following persons, viz:

Eden Foster, Batavia, care of Walter White, Rochester, care of S Wood & Sons, New York, two boxes. W G Miller, Utica, care of S Wood & Son, New York, one box. H R Harrold, Carpenter Landing, New Jersey, one package.

#### BOOK DEPARTMENT.

The public generally are informed, that our Books can be obtained of the following brethren:

Rev. A. Allbright, Rock Creek, North Carolina.  
Mr D Armstead, Hampton, North Carolina  
Rev A G Brewer, Covington, Virginia  
B Burgess, Burgess Store, Virginia  
Payton Bibb, Montgomery, Alabama  
Col R Blount, Hebron, Georgia  
Mr Luke Brown, Parishville, New York  
Dr E H Cooke, Greenville, Alabama  
Rev John Coe, Greensborough, North Carolina  
Mr W L Chappell, Cincinnati, Ohio  
Rev Jacob Corly, Elleville, Mississippi  
William Collier, Centerville, Maryland  
Mr William Harper, do do  
Rev L F Cosby, Norfolk, Virginia  
B Dulany, Norrisville, Alabama  
Mr Henry Dorsey, Louisville, Kentucky  
P Erminger, Harrisburg, Pennsylvania  
Rev William B Evans, Cincinnati, Ohio  
Charles Evans, Wrightsboro, Georgia  
Mr S Fleshman, Red House, Virginia  
Eden Foster, Batavia, New York  
Rev Nathaniel Gage, Hinesburg, Vermont  
Daniel Gibbons, Ohio  
David Goodner, Hazle Green, Alabama  
Peter Griffin,  
Messrs Henkle & Stacy, Springfield, Ohio  
T & B Hunter, Enfield, North Carolina  
Rev C H Hines, Franklin, Tennessee  
J D Hines & R B Collins, Hazle Green, Kentucky  
S J Harris, Williamsboro, Virginia  
G D Hamilton, Princess Anne, Maryland  
Charles Hurnan, Esq. St. Louis, Mississippi  
Mr Louis Houser, Vernon, Alabama  
Rev B Higenbotham, Canton, do  
Mr John Hursh  
Rev Dr J M Jennings, Northumberland, Virginia  
Mr Thomas Jacobs, Alexandria, D C  
Rev William Jackson, Nova Scotia, North America  
Mr H A Johnson  
Rev William Kesley, Washington City, D C  
Miles King, Matthews, Virginia  
J R Lowry, Rains Store, Georgia  
Joseph D Lee, Mulberry, Alabama  
Mr John Leary, Havre-de-Grace, Maryland  
William Lang, Georgetown, D C  
Dr S M Meek, Alabama  
Rev Dr William Morgan, Seaford, Delaware  
James Meek, Esq. Selma, Alabama  
Rev J W Mann, Carrollton, do  
Mr T McMiller, Huntingdon, Pennsylvania  
Rev A McGuire, Waynesville, Ohio  
A Melvin, Newton, Maryland  
Solomon Mason, Bridport, Vermont  
Mr W G Miller, Utica, New York  
Rev Thomas E Norris, Cambridge, Massachusetts  
Mr D Arcy Paul, Petersburg, Virginia  
Rev Thomas Pearson, New York City  
Mr P M Pearson, Washington, D. C.  
Rev A G Piercy, Rockland County, New York  
Mr John Phillips, Union Town, Pennsylvania  
Rev Dr P Price, Kensington, do  
William Patterson, Obiensville, Tennessee  
L R Reese, Alexandria, D C  
Dr R Richards, Kingston, Tennessee  
Rev R Richardson, Young's Town, Pennsylvania  
J Sexton, Cane Hill, Arkansas  
Moses Scott, Mount Pleasant, Ohio  
T L B Shaver, Abingdon, Virginia  
Mr Jacob Squire, Carlisle, Pennsylvania  
Rev J F Speight, Enfield, North Carolina  
Mr Robert Spear, Pennsylvania  
J Smith and C Harding, Northumberland, Virginia  
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R B Thompson, Lynchburg, Virginia  
Stephen Taylor, Sussex, Delaware  
Mr James Tharp, Milton, Pennsylvania  
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Dr W W Wallace, Anne Arundle, Maryland  
James Williams, Civil Order, Tennessee  
Charles Williamson, Macon, Georgia  
J G Wilson, Elkton, Maryland  
Livingston Walker, Physic Spring, Virginia  
Mr Robert Wilson, Williamsport, Maryland  
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W H Wills, Williamsboro, North Carolina  
Mr Olcott White, Zanesville, Ohio

Books, in quantity, may be obtained of

Mr W L Chappell, Cincinnati, Ohio  
Olcott White, Zanesville, do

Eden Foster, Batavia, New York  
Messrs J M Smith & Cyrus Harding, Northumberland, Va  
Rev J R Lowry, Rains Store, Georgia.

Other names hereafter as orders are received. The Book Agent, respectfully solicits future orders, from former punctual brethren, and hereby invites other brethren and Quarterly Conferences to order, forthwith, stating the quantity required of each work, and the address to which they desire their packages sent.  
Baltimore, Nov. 8, 1833.

BOOK AGENT'S OFFICE OF THE M. P. CHURCH,  
Baltimore, November 8, 1833.

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